Pinches

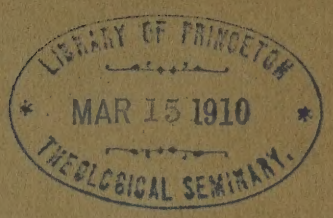
Inscribed Babylonian Tablets

Part 2

PJ3711
.P63

PJ3711
.P63

COLLECTION OF
SIR HENRY PEEK, BART.



INSCRIBED

BABYLONIAN TABLETS,

PART II.

BY

THEO. G. PINCHES.

Obverse.

No. 11.

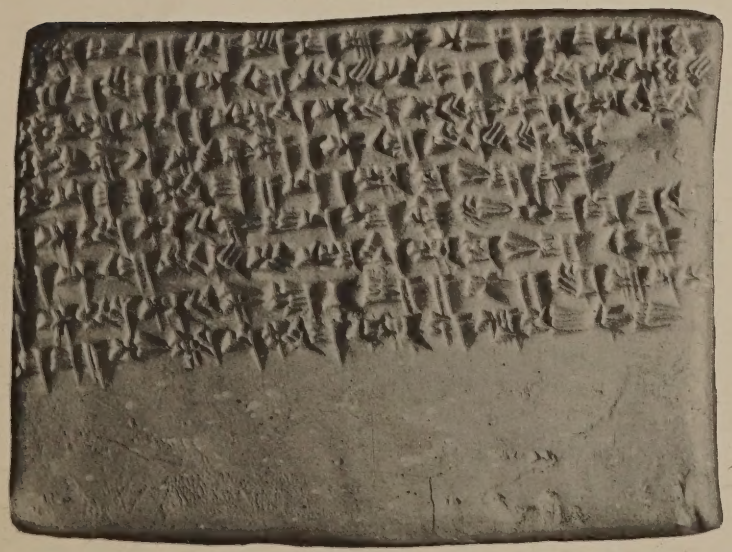
Reverse.

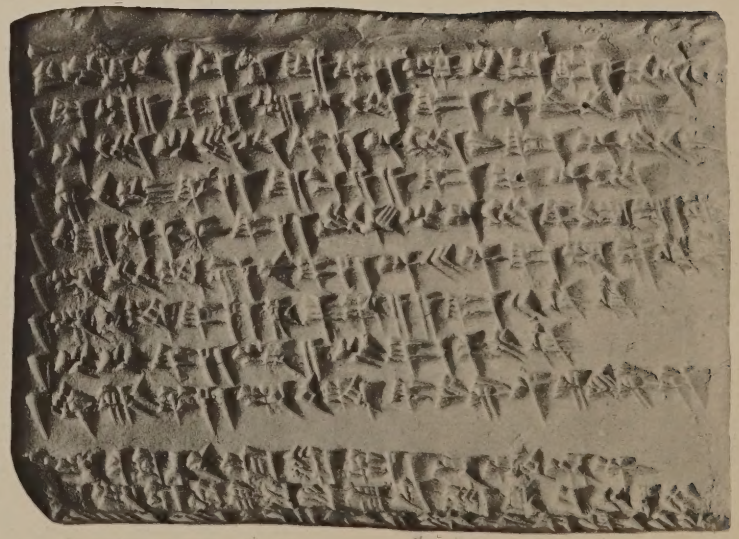
No. 12.

Obverse.

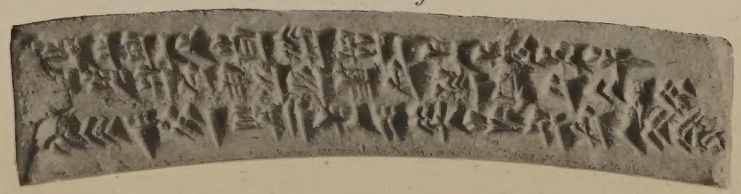
Left hand edge.

Reverse.





Bottom edge



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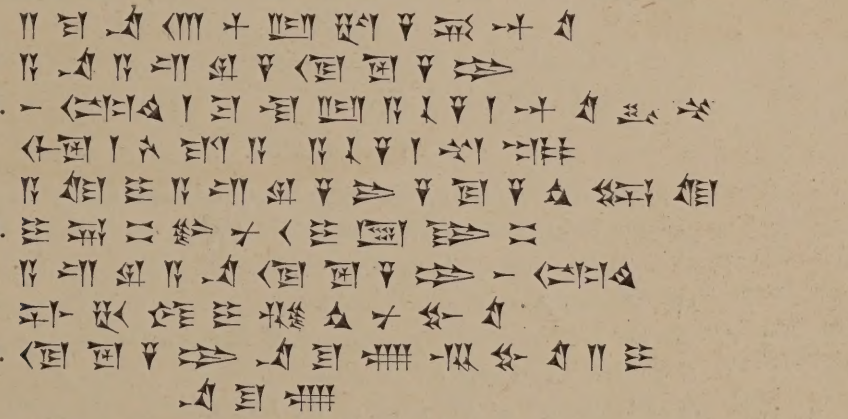
No. 11.

NABONIDUS, 555—538 B.C.

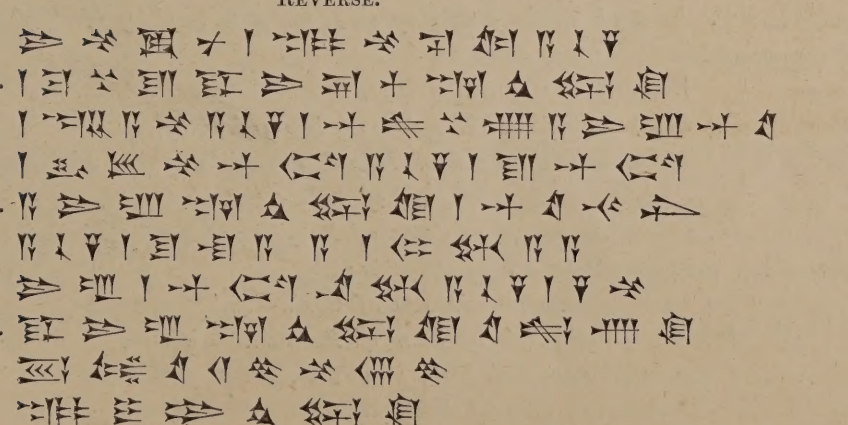
This text is an ordinary business-sized tablet of unbaked clay. It is a document of some importance, in that it refers to the execution of work upon a building which Nabonidus, the antiquarian-king, was either building or restoring. The form of contract which it presents is of the usual kind, but is of much greater interest than the majority of them on account of the uncommon transaction to which it refers, and the unusual words it contains.

Like the tablets already described, the form is oblong-rectangular, measuring 2 inches and $\frac{3}{8}$ wide by 1 inch and $\frac{7}{8}$ high. It is of a greyish colour, deepening to black in some places. The writing is good and well preserved, every character being quite legible, notwithstanding a slight reduction in the depth of the wedges at the top of the reverse.

Obverse.



Reverse.



TRANSCRIPTION.

Šanê ma-na šalašserit bar šiḳli kaspi nig-ga 𒀭 Šamaš
a-na a-gur-ru ša dul-lu ša šarri
i-na muḫ-ḫi 𒁹 Ba-la-ṭu âbli-šu ša 𒁹 𒀭 Šamaš-âḫâ-iddina
û 𒁹 Kud-da-a âbli-šu ša 𒁹 Ârad-Nabû
a-ki-i a-gur-ru ša 𒈗 ša-ku ša Bâbîli 𒆠
i-lab-bi-in-nu u i-ṣar-rab-bi
a-gur-ru a-na dul-lu ša šarri ina muḫ-ḫi
mar-ḫa-ṣu i-nam-din-nu. Bu-ut
dul-lu ša šarri na-šu-u, êšt-en bu-ut šan-î
na-šu-u
𒈗 mu-kin-nu : 𒁹 Nabû-šum-lîšir, âbli-šu ša
𒁹 Ba-laṭ-su mâr 𒈗 Ê-bar Innanna Bâbîli 𒆠;
𒁹 Bêl-âbla-iddina âbli-šu ša 𒁹 𒀭 Ellat-u âbil 𒈗 šangû 𒀭 Šamaš;
𒁹 Âḫê-iddina-𒀭 Marduk âbli-šu ša 𒁹 Irîbā-𒀭 Marduk
âbil 𒈗 šangû Innanna Bâbîli 𒆠; 𒁹 𒀭 Šamaš-zêrâ-ibnî
âbli-šu ša 𒁹 Šu-la-a âbil 𒁹 Mi-ṣir-a-a;
𒈗 rittu 𒁹 𒀭 Marduk-na-ṣir, âbli-šu ša 𒁹 Šakin-šumi
mâr 𒈗 šangû Innanna Bâbîli 𒆠. Sipar 𒆠
âraḫ Simanni, ûmu êštinêšrit; šattu [šiššašerit]
Nabû-na'id šar Bâbîli 𒆠.

TRANSLATION.

2 mana 13½ shekels of silver, property of Šamaš
for the brickwork of the work of the king
unto Balaṭu son of Šamaš-âḫâ-iddina
and Kuddâ son of Ârad-Nabû.
As the brickwork of the governor of Babylon
they shall build and colour (it).
The brickwork of the work of the king in
trustworthiness they shall give. Liability for
the work of the king they take, the first liability (and) the second
they take.
Witnesses: Nabû-šum-lîšir, son of
Balaṭ-su, son of the priest of Istar of Babylon;
Bêl-abla-iddina, son of Êllatū, son of the priest of Šamaš;
Âḫê-iddina-Marduk, son of Irîba-Marduk,
son of the priest of Istar of Babylon; Šamaš-zêrâ-ibnî,
son of Šula, son of Miṣirâa;
scribe, Marduk-naṣir, son of Šakin-šumi,
son of the priest of Istar of Babylon. Sippara,
month Sivan, day 11th, year 16th,
Nabonidus, king of Babylon.

Free Rendering.

Two mana and 13½ shekels of silver, property of (the temple of) Shamas, for the brick of the service of the king, unto Balaṭu son of Šamaš-âḫâ-iddina and Kuddâ son of Ârad-Nabû. They shall build and colour (it) like the brickwork of the Governor of Babylon. They shall give the brickwork of the king's service in a trustworthy state. They take the responsibility of the service of the king, they take the first and the second liability.

Notes.

Line 1. . Upon this word see *Inscribed Babylonian Tablets*, p. 4 (note to l. 2). It would be perhaps better to regard this group as a compound ideograph, rather than as the Akkadian word *nig* with its phonetic complement. The reading in Akkadian, however, would probably be the same, namely *nig-ga*.* This group is translated by *makkuri*† (*cf.* Heb. מָכָר, "something for sale," "price"), and that may be the reading here, though the meaning, indicated by the Hebrew equivalent, does not quite fit. *Mimmu*, however, seems, to a certain extent, to have been a synonym of *makkuru* in the common phrase *mimmu-šu, ša âli u ṣêri, mala bašû*, "his property, in town and country, all there is," and with this meaning might easily, especially in a passage like that of the present text, have replaced it.‡ In considering this word, it is worthy of note, that both characters of the group have nearly the same primitive meaning. The character is the Assyrian , the archaic form being , and the line-form . This last is a rough picture of a dish or basin , turned on its side, hence the meaning of "food" (eaten from a dish), then household goods (crockery, &c.), property, thing (*mimmu* or *memu*).§ From the meaning of "dish" or "basin" comes that of making or forming (*šakānu*) in general (*cf.* the expression "a *fictile* vase"), with other kindred meanings. The character is the Assyrian , of which the archaic form is , and the line form , a rough figure of a pot or vase ( ) for milk,‖ &c. Taking , therefore, in its derived meaning of "what," "that which" (developed from its original signification of "thing," "something," "some*what*"), we get the idea of "crockery" (literally "that which is a pot") for the group , and therefrom the meaning of "household furniture," or "goods." Compare the similarly-formed groups *nig-gub*, "that which is fixed" = *kudurru*, "boundary"; *nig-ba*, "that which is extended" = *kîštu*, "a gift"; *nig-gal*, or *nig-nigal*, "that which there is" = *bušû*, "property" (from *bašû*, "to be").

Line 2. . The tablets from Tell-el-Amarna, which give the form *du-ul-lu*, imply that my original reading of *dullu*, as the transcription of these characters, was quite correct. The word apparently means "service," from *dalālu*, "to serve."

* This is confirmed by W.A.I. V, 11, 38 and 39 *abc*, where we read (. . *-un-gar*) and (. . *-un-*GA), completed by Brünnow *mungar* and *munga* as the dialectic forms of this group. See also W.A.I. IV, pl. 23, 23 *b*.

† So Brünnow—see his "Classified List."

‡ The fact that *nig* by itself is equivalent to *mimmu* makes this still more probable.

§ Compare the Heb. כְּלִי, and the Chald. מָאן, both meaning "vessel" and also "household goods." This latter word is possibly connected with the Semitic Babylonian *mimmu* (*mêmu*), *mamma* (*manma, manman*) and *Mammon*, "wealth." In modern languages we go a step farther, and apply the word "vessel" to persons, as in the phrase "an obedient vessel (instrument) of the Lord." Compare also the Ethiopic ገዖይ:

‖ Hence the meaning "a woman's breast," which this character has.

Line 5. *a-ki-i* (*âkî*). This is apparently the original form of *ki-i* (*kî*), "thus," "as," "like," "according to." Compare the proper name *Mannu-akî-Nabû*, "Who is like Nebo," (Strassmaier, "Wörterverzeichniss," no. 5067—see also no. 319).

, D.P. *ša-ku* (*šaku*), apparently a word derived from the Akkadian , *sag*, "head." *Šaku* means therefore "captain," and forms a component part of the word *rab-šaki*, the Heb. רַבְשָׁקֵה, Rabshakeh, in which, however, ק replaces the Semitic Babylonian ך. This root also occurs in *šangu*, "priest" (see p. 41).

Line 6. *i-lab-bi-in-nu u i-ṣar-rab-bia* (*ilabbinnu u isarrabbi*), for *ilabbinu u iṣarrabi*, the doubling of the last radical apparently indicating length in the foregoing vowel.* The two verbs are the present tense of labānu, "to lay bricks," and ṣarābu, "to colour"† respectively. The plural ending, *u*, of the second verb is, curiously enough, replaced by *i*. This spelling is very rare, and seems to be due, in this case, either to the former verb having the plural ending, or to the occasional pronunciation of the terminal *u* as *ü*. (Compare *burku* and *birku*, "knee," *purussū* and *purissū*, "decision," &c.) A more usual form of this sentence would probably be *ilabbinu-ma* (= wa) *iṣarrabu*.

Line 8. *mar-ḫa-ṣu* (*marḫaṣu*). A parallel to the word *maškanu*, "security," often found in contracts. Marḫaṣu is from the root *raḫāṣu*, "to trust," the Chaldee רְחַץ, and is not to be confounded with raḫāṣu, "to inundate," Heb. רָחַץ, "to wash."

bu-ut or *bu-tu* (*bût* or *bûtu*). This difficult word, which is a synonym of the Akk. , *zag* (see W.A.I. V, 29, 56 *ab*‡) seems to mean here "liability" or "responsibility." It is exceedingly common in these texts, and is only used in phrases similar to the present, as, for instance, when a slave is sold, the buyer accepts, at the same time, the liability to lend him for certain services, or to grant him certain privileges.§ The translation given on pp. 4 and 5 of the description of Sir H. Peek's *Inscribed Babylonian Tablets* may therefore be corrected, *bût našû* possibly meaning "they take all responsibility." Compare, however, the note to line 9 on page 5, where the translation of *zag* by *îmittu*, "right (hand)" rather speaks in favour of the translation I have there adopted; though the translation of *zag* by *bûtu* in the sense of "liability" or "responsibility" might also be connected with that of "right" as something due, and therefore right and proper, and to be expected by the contractors.

Line 12. . This group, of which the reading and precise meaning are uncertain, undoubtedly indicates an order of priests (see W.A.I. V, pl. 60, col. I, l. 22, &c.). The group occurs also, with the phonetic complement *ra*, and without the determinative prefix for "man" () in W.A.I. II, 9, 25, and is there translated by *liḳû*. The tablet in which it occurs contains mainly phrases and idioms, and is divided into sections, that in which this word occurs containing also the expressions "an existing house" (*bîtu bašû*), "the house coming forth from the heart" (*bîtu ṣît libbi*), both apparently referring to the family, and in the latter

* *Inamdinnu* (for *inaddinu*) in line 8 exhibits the same peculiarity.

† See Lotz's Tiglathpileser, p. 140. The true form of the root is apparently *ṣarāpu*.

‡ The word might also be read *bûdu*, and both forms might also be spelled with *p* (*pûtu* and *pûdu*).

§ Such, apparently, is the meaning of the words *bût siḫu*, *paḳiranu*, &c.

case equivalent to "proceeding from the loins of." These are followed by the words "his flesh (*šîr-šu*) and "his blood" (*damu-šu*), and these, again, by *libištu âḫitu* (in Akkadian *nu-barbara*), apparently meaning "a foreign dress," or "a changed dress." The word *liḳû* closes the section, and translates the phrases *su-ta kur* "to change into the body (of)," and *ê-bara* (our word), apparently, "to change the house." *Liḳû* would therefore mean "*the taker*," from *laḳû* "to take," the Heb. לָקַח, and probably signifies "one who undertakes work for another"—in this case, "a deputy-priest." For 𒀭𒉡 = *Innanna*, *Nanâ*, or *Ištar*, see *Inscribed Babylonian Tablets*, p. 4, l. 18; p. 18, l. 11, and the *Index of Words*, under *Ištar*. The *priest* of Ištar of Babylon is mentioned in l. 15 of the present text (as well as in the two passages here quoted), and this makes it pretty certain that 𒀀 𒀭 and 𒀀 𒈗 are not synonymous.*

Line 13. 𒀀 𒈗. This group, composed of the determinative prefix for "man," and a modification of the Babylonian character 𒀭𒌓, *duppu*, "tablet," has, in Semitic Babylonian, the pronunciation of *šangû*, meaning "priest." The non-Semitic form of the word is *sangu*, apparently borrowed from the Semitic Babylonian *šangû*, mentioned above. The long end-vowel of this latter form, however, implies that even this was a word of foreign origin. The most probable explanation is, that the Semitic Babylonian or Assyrian *šangû* is from *sang*, a nasalized form of the non-Semitic *sag*, 𒊕𒈾, "head" (also "chief"). Compare *Nisannu*, "the first (month)," and *isag* (Assyr. *išakku*) "chief," "viceroy," which are both from the Akkadian *nig-sag* ("that which is at the head"), the former being for *nisangu* (*nig-sangu*), and the latter for *ig-sag* = *nig-sag*. The syllabary S[a] gives *sangu* as the name of 𒀭𒋛, *sag*, "head," the Babylonian 𒊕𒈾.

The date, 11th of Sivan, 16th year of Nabonidus, corresponds with May—June 539 B.C.,—one year only before the taking of Babylonia by Cyrus, when Nabonidus lost his throne, and Belshazzar his son, the crown which he shared with him, and his life.† As before remarked, it is not unlikely that the present text is a contract between Nabonidus and the builders Balaṭu and Kuddâ to rebuild or restore a portion of one of the temples or sites examined by him in his archæological explorations, of which he has himself left most precious records.

* J. Jeremias ("die Cultustafel von Sippar"), reads *É-maš* as the Akkadian pronunciation.

† See my article "Belshazzar" in the New York *Independent* for August 15, 1889, p. 1055 (15).

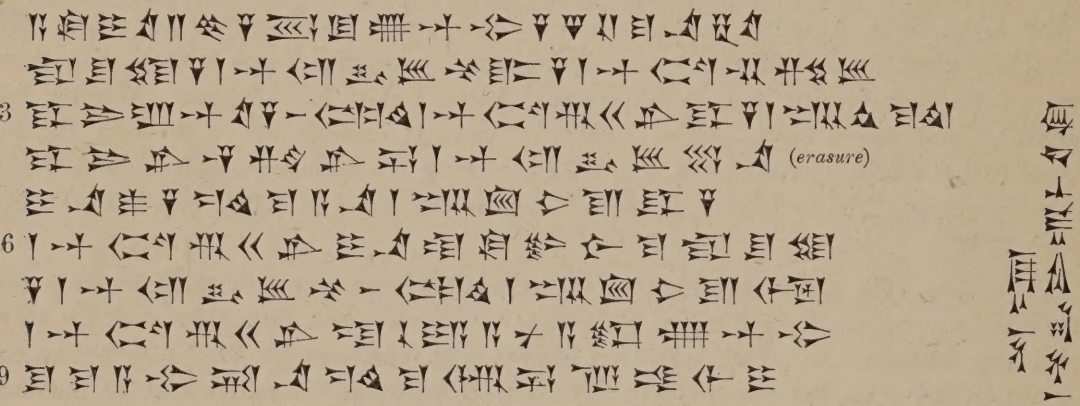
No. 12.

DARIUS, 519—484 B.C.

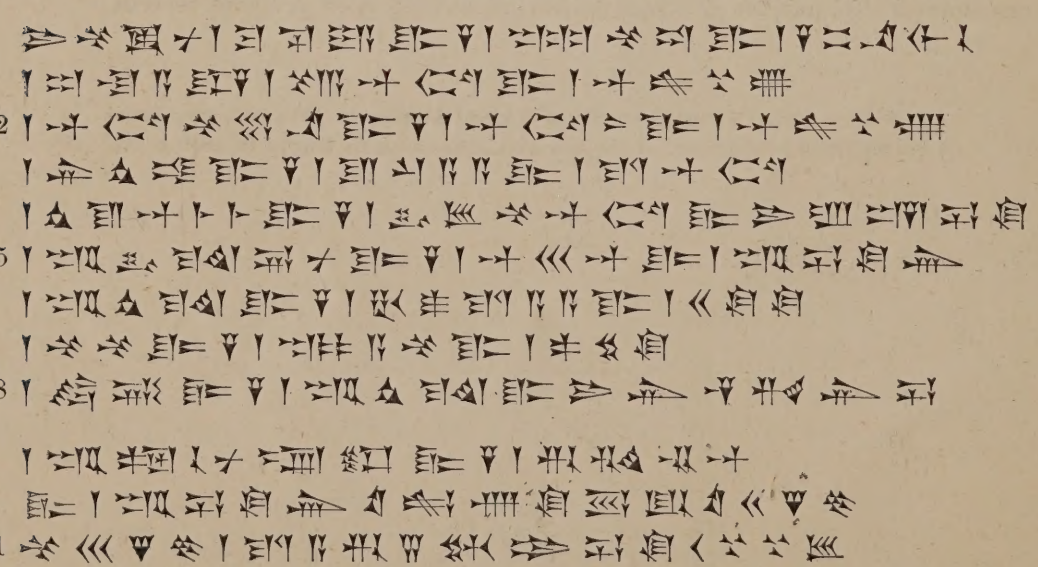
A large contract-tablet of unbaked clay, recording the withdrawal of a loan of silver from a man named Marduk-rîmanni, and the promise of the lender, Nergal-âḫê-iddina, to advance the same to Bêl-bullit̩-su, son of Marduk-rîmanni, on a certain date named. The contract is peculiar, and most interesting.

The original is almost perfect, a very small portion only of one corner being broken away. The inscription, which is uninjured, is beautifully written, and there is a seal-impression on the edge. The size of the tablet is 3 inches and $\frac{11}{16}$ wide by 2 inches and $\frac{11}{16}$ high. The colour is dark grey, deepening to black in some places.

OBVERSE.



REVERSE.



Transcription.

Obverse.

A-di-i û-mu šanû ša âraḫ Tišriti U-AN-TIM ša irbit šuššanu ma-na kaspi
ra-šu tu ša 𒁹 𒀭𒈾 Nergal-âḫê-iddina mâru ša 𒁹 𒀭𒈾 Marduk-bêl-napšāti
3 mâr D.P. šangū 𒀭𒈾 Šamaš ša ina muḫ-ḫi 𒁹 𒀭𒈾 Marduk-ri-man-ni mâru ša 𒁹 𒀭𒈾 Bêl-uballiṭ
mâr 𒀭𒀭 ni-šur-gi-ni-e 𒁹 𒀭𒈾 Nergal-âḫê-iddi-na (*erasure*)
i-na-aš-ša-am-ma a-na 𒁹 𒀭𒈾 Bêl-bul-liṭ-su mâru ša
6 𒁹 𒀭𒈾 Marduk-ri-man-ni i-na-ad-di-in mim-ma ra-šu-tu
ša 𒁹 𒀭𒈾 Nergal-âḫê-iddina ina muḫ-ḫi 𒁹 𒀭𒈾 Bêl-bul-liṭ-su û
𒁹 𒀭𒈾 Marduk-ri-man-ni âbi-šu ya-a-nu a-šar U-AN-TIM
9 šu-ma-a-tim ta-na-am-ma-ar e-ṭir-tum ši-i

Reverse.

(An erased line).

𒀭𒀭 Mu-kin-nu 𒁹 Ba-si-ia mâru ša 𒁹 Nabû-šum-ukîn mâr 𒁹 Ša-bi-na-ši-šu
𒁹 Ab-la-a mâru ša 𒁹 Mušêzib-Marduk mâr 𒁹 𒀭𒈾 Êllat-u
12 𒁹 𒀭𒈾 Marduk-šum-iddi-na mâru ša 𒁹 𒀭𒈾 Marduk-naṣer mâr 𒁹 𒀭𒈾 Êllat-u
𒁹 Ni-din-tu^{m} mâru ša 𒁹 Su-ḳa-a-a mar 𒁹 Ittu-𒀭𒈾 Marduk
𒁹 Balaṭ-su-𒀭𒈾 Me-me mâru ša 𒁹 âḫê-iddin-𒀭𒈾 Marduk mâr 𒀭𒀭 šangū Innanna Bâbîli
15 𒁹 Bêl-âḫa-it-tan-nu mâru ša 𒁹 𒀭𒈾 Sin-îlu mâr 𒁹 𒀭𒈾 Bêl-e-ṭi-ir
𒁹 𒀭𒈾 Bêl-uball-iṭ mâru ša 𒁹 Ḫa-aš-da-a-a mâr 𒁹 Man-di-di
𒁹 Šum-iddina mâru ša 𒁹 𒀭𒈾 Nabû-âbla-iddina mâr 𒁹 Išinnâa.
18 𒁹 Lub-luṭ mâru ša 𒁹 𒀭𒈾 Bêl-uball-iṭ mâr 𒀭𒀭 ni-šur-gi-ni-e.

𒁹 𒀭𒈾 Bêl-re'i-šu-nu dup-šarru mâru ša 𒁹 Ri-mut-bêl-îli
mar 𒁹 𒀭𒈾 Bêl-e-ṭi-ir Sippar 𒆠 âraḫ Ûluli ûmu êšrâ-îrbît
21 šatu šaltašâ-îrbît Da-a-ri-ia-muš šar Bâbîli u matāti.

Right-hand Edge.

Kunuk
Nadin-âḫi 𒀭𒀭 šangū Sip-par 𒆠.

Translation.

Obverse.

On the 2nd day of the month Tisri, the contract of 4⅓ mana of silver,
grant of Nergal-âḫê-iddina, son of Marduk-bêl-napšāti,
3 *son of the priest of Šamaš, which (was) unto Marduk-rêmanni, son of Bêl-uballiṭ,*
son of the nišurginū, *Nergal-âḫê-iddina*
will take away, and to Bêl-bulliṭ-su, son of
6 *Marduk-rêmanni, will give. Any grant*
of Nergal-âḫê-iddina unto Bêl-bulliṭ-su and
Marduk-rêmanni, his father, is not. Wherever this
9 *contract is shown, that is the guarantee.*

REVERSE.

Witness: Basîa, son of Nabû-šum-ukîn, son of Šabinašišu;
Ablâ, son of Mušêzib-Marduk, son of Êllatu;
Marduk-sum-iddina, son of Marduk-naṣer, son af Êllatu;
Nidintu^{m}, son of Sukâa, son of Ittu-Marduk;
Balaṭ-su-Meme, son of Âḫa-iddin-Marduk, son of the priest of Ištar of Babylon;
Bêl-âḫâ-ittannu, son of Sin-îlu, son of Bêl-êṭir;
Bêl-uballiṭ, son of Ḫašdâa, son of Mandidi;
Šum-iddina, son of Nabû-âbla-iddina, son of Išinnâa;
Lubluṭ, son of Bêl-uballiṭ, son of the nišurginū;

Bêl-re'i-šunu, scribe, son of Rêmūt-bêl-îli,
son of Bêl-êṭir, Sippar, month Elul, day 24th,
year 34th, Darius, king of Babylon and countries.

RIGHT-HAND EDGE.

Seal of Nadin-âḫê, priest of Sippar.

FREE RENDERING OF THE ESSENTIAL PART OF THE CONTRACT.

On the second day of the month Tisri, the loan of 4 mana and ⅓ of silver, grant of Nergal-âḫê-iddina, son of Marduk-bêl-napšāti, descendant of the priest of the Sungod, which was made to Marduk-rêmanni, son of Bêl-uballiṭ, descendant of the *nišurginū*, Nergal-âḫê-iddina will take away, and will give to Bêl-bulliṭ-su, son of Marduk-rêmanni. There is no grant whatever of Nergal-âḫê-iddin unto Bêl-bulliṭ-su and Marduk-rêmanni, his father. Wherever this contract is shown, that is the guarantee.

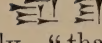
NOTES.

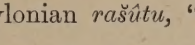
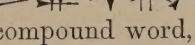
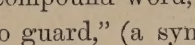
Line 1. , *âdî*, oblique case of a noun âdû, meaning apparently "time," "fixed period." The word, as used here, corresponds with the Hebrew and Chaldee עַד, "up to," "*during*." It is probably a different word from *âdu*, "agreement," for which *cf.* Hebrew עֵד.

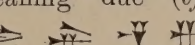
, *u-an-tim*. This is a word of doubtful reading, but the meaning, "contract" or "document," may be regarded as fairly certain. The word is one of rather strange form, and that the group was not regarded as an ideogram having a pronounciation *entirely* different from that of the characters of which it is composed is implied by the fact that the form , *u-an-ti*, is also found. Strassmaier gives also the form *u-an-tim-me*. The plural is written *, and, judging from the words *u-mu*, "days"; , *a-ḫat-ti*, "sisters," shows that the plural form did not generally differ in pronounciation from the singular. The first line (*cd*) of plate 35 of W.A.I. II, gives the word *u-an-tu* or *u-an-tam*; explained, apparently, by , *ša-gi-rum*, but whether this has anything to do with *u-an-tim* or not is uncertain. It seems to be the name of a plant,† and if so, the original signification was possibly some vegetable substance used for writing on.

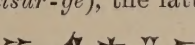
* is the sign of the plural.

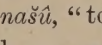
† is the determinative prefix for plants, probably unpronounced.

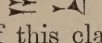
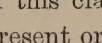
Line 2.  , ra-šu-tu. This is an abstract noun from rašû, "to have," and means, literally, "that which one has." Compare, for the root, the Chaldee רְשָׁא, "to have leave," "be permitted," whence רְשׁוּת, "leave," "power," parallel, as to form and meaning, with the Babylonian *rašûtu*, "grant."

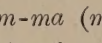
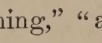
Line 4.  , D.P. *ni-šur-gi-ni-e* (*nišur-ginê*). This word is genitive of *nišur-ginû*, a compound word, apparently meaning, "keeper of the dues," from *ni* (for *nig*), "he who," *šur*, "to guard," (a synonym of , *kar*), and *ginû*, from the Akkadian *gina*, "to fix," apparently meaning "due" (*cf.* J. Jeremias, "Die Cultustafel von Sippar," p. 7, line 48). Other forms are  , *ni-šur-gi-na* (*nišur-gina*) and  , *ni-šur-gi-e* (*nišur-gê*), the latter possibly due to a mistake of the scribe.

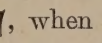
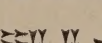
Line 5.  , *i-na-aš-ša-am-ma* (*inaššamma* or *inassawwa*). Present or future kal of *našû*, "to raise," "take," "take away," with the enclitic *ma* or *wa*, "and." The doubling of the *m* or *w* indicates that the foregoing vowel is long, the word being probably pronounced *inaššâwa*.

Line 6.  , *i-na-ad-di-in* (*inaddin*), more usually written *inamdin* in inscriptions of this class (see *Inscribed Babylonian Tablets*, No. 2, lines 7 and 14 of the cuneiform text). It is present or future kal of *nadānu*, "to give."

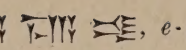
 , *mim-ma* (*mimma*, or *mēma*?). This word is properly the accusative of *mimmu*, and means "anything," "anything whatever," "everything." It corresponds with the Akkadian , which is not to be read *nin*, but *nig* or *îg*. As I have already pointed out, the reading of the Assyrian , when it corresponds with the Babylonian , as *nin*, is incorrect. See the note to line 2 on p. 4, and line 1 on p. 39 of the present work; also the additional remarks thereon in the Additions and Corrections.

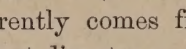
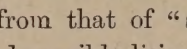
Line 7.  , *ya-a-nu* (*yânu*). This word has apparently the force of a verb, and corresponds with the Hebrew אַיִן. The form  , *yâna*, also occurs, but apparently without any change of meaning.

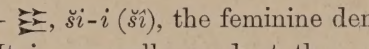
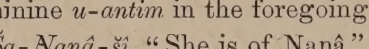
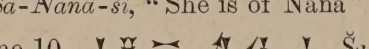
 , *a-šar* (*âšar*), is the terminationless form of the common word  , *aš-ru* (*âšru*), meaning "place." Here, as elsewhere, the form *âšar* seems to have the meaning of "wherever," Heb. אֲשֶׁר, "who" (also "where"), Arab. أثر, "trace," "footprint."

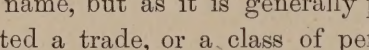
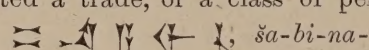
Line 9.  , *šu-ma-a-tim* (*šumātim*), literally, according to the form, the plural of , *šu-mu* (*šumu*), "name," Heb. שֵׁם, plural שְׁמוֹת, Arab. اسم, also written, in Babylonian, , and . It is not impossible, however, that the word is intended, in reality, for *šuwāti*, that is, a special spelling of the common demonstrative adjective  , *šuati*^{m},* "this," *šuwāti*^{m} and *šuati*^{m} being pronounced almost, if not quite, alike in ancient Babylonian, they having been famous for rebuses of this kind from very early times. If this be the case, *âšar uantim šumatim* (= *šuatim*) *tanammar* would mean: "wherever *this* contract appears," instead of "wherever the contract of names appears."

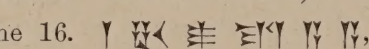
* See Sayce's Grammar, p. 60.

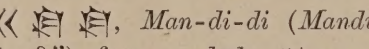
 , *e-ṭir-tu*^{m} (*êṭirtu*^{m}) fem. noun from the verb *êṭēru*, "to guard." The meaning of "guarantee" apparently comes from that of "safeguard"—protection against contradiction and consequently against disputes and possible litigation.

 , *ši-i* (*šî*), the feminine demonstrative pronoun, of which the masculine is  *šu-u* (*šû*). It is generally used at the end of a sentence, as here, its antecedent being apparently the feminine *u-antim* in the foregoing line. A good example of the use of it is to be found in the name *Ša-Nanâ-ši*, "She is of Nanâ" (lit. "of Nanâ she").

Line 10.  , *Ša-bi-na-ši-šu* (*Šabinâšišu*). This word is here treated as a proper name, but as it is generally preceded by the character for "man," , it is clear that it denoted a trade, or a class of persons. There are various spellings of this word, such as  , *ša-bi-na-a-ši-šu*,  , *ša-na-ši-šu* (*Šanâšišu*), &c. (*See* Strassmaier's *Wörterverzeichniss.*)

Line 16.  , *Ḫa-aš-da-a-a* (*Ḫašdâa*), literally "He of Ḫašdu," "the Ḫašdian." The feminine form  , *Ḫa-aš-da-a-a-i-tu*^{m} (*Ḫašdâaitu*^{m}), "the Ḫašdianess" also occurs. (See my article in the *Babylonian and Oriental Record*, Vol. II, No. 1, p. 3, line 6, and the note upon it, p. 6.)

 , *Man-di-di* (*Mandidi*), if the genitive of *Mandidu*, means "the measurer" ("proctor?"), from *madādu*, "to measure." The group, however, may be borrowed from the Akkadian, in which case the probable reading would be *mansasa*, equivalent to the Semitic Babylonian *šutêṣu*, "to cause to go forth" ("utter"). *See* W.A.I. II, 62, 52–56 *ab*, and compare Brünnow's "Classified List," under . It is possible that the word means "herald" (*man sasa*, "proclaimer of the king").

Line 17. For  = *Išinnâa*, "the Isinnite," *see Inscribed Babylonian Tablets*, p. 19, note to line 15. Here also the determinative takes the place of the more usual (*see* the three names above treated of), showing that the word was regarded more as a personal than a place-name.

The date, 24th day of Elul in the 34th year of Darius, corresponds with August-September, in the year 485 B.C. The contract is an uncommon one, and is of value for the light it throws on the manner of granting and annulling loans among the Babylonians, this contract being the safeguard, both for Marduk-rêmanni and his son during the interval.

INDEX OF WORDS TO PART II.

The Alphabetic order is that of the Index of Words in Part I, to which the student is referred for the few words (principally names) not repeated here.

A.

âbu, , father, 12 : 8.

agurru, , brick, brickwork, 11 : 2, 5, 7.

Ablaa, , proper name, probably meaning "my son," 12 : 11.

âdî, , up to, at (of time), on, 12 : 1.

Aḫê-iddina-Marduk, , proper name, meaning "Merodach has given brothers," 11 : 14; 12 : 14.

âkî, (a-ki-i), as, like, 11 : 5.

ammat, , cubit (see "Additions and Corrections").

ana, , for, 11 : 2; in, 7; to, 12, 5.

antim (anti), possible reading of *u-an-tim*, which see.

âšar, , wherever, 12 : 8.

E.

Ê-BAR (Ê-MAŠ), , an order of Babylonian priests, 11 : 12.

ệtirtu^{m}, , guarantee, 12 : 9.

Ellatū, , proper name, apparently meaning "the god of armies," or else an abbreviation of Îlu-êllatūa, "God is my army," 11 : 13; 12 : 11, 12 (a parallel to the well-known name Bêl-êllatūa).

êšrâ-îrbit, probable reading of , 24th, 12 : 20.

êšten, (for , êšt-en), one, 11 : 9. (Also read *ištên* and *ištin*.)

êštinêšrit, , eleventh, 11 : 19.

I.

iânu (yânu), , it is not, 12 : 8.

îlu, god, see the names Sin-îlu and Rêmut-bêl-îli.

ina, in; ina muḫḫi, unto, 11 : 3; 12 : 3, 7; in, 11 : 7.

Innanna, , one of the names of Istar, 11 : 12, 15, 18; 12 : 14.

Iribā-Marduk, , proper name, meaning "Merodach has multiplied (children)," 11 : 14.

Išinnâa, , name, meaning "the Išinnite," 12 : 17.

Ištar, see Innanna.

U.

U-AN-TIM, , contract, agreement, 12 : 1, 8.

Ûlulu, Elul, , âraḫ Ûluli, month Elul, 12 : 20.

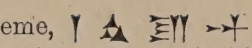
ûmu, , day, 11 : 19; 12 : 1, 20.

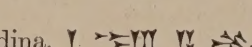
B.

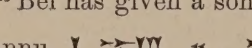
Bâbîli, , the city Babylon, 11 : 5, 12, 15, 18, 20; , 12 : 14, 21.

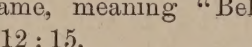
Balaṭu, , proper name, meaning "life," 11 : 3.

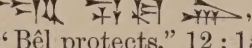
Balaṭ-su, , proper name, meaning "His life," 11 : 12 (perhaps an abbreviation of some such name as Nabû-balaṭ-su-iḳbî, "Nebo has commanded his life").

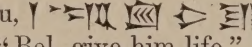
Balaṭ-su-Meme,  , proper name, meaning "Meme is his life," 12 : 14. (Another possible reading is Bulliṭ-su-Meme, "Save his life, O Meme," but in this case we should rather expect the form Bulliṭi-šu-Meme.)

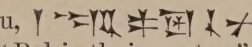
Bêl-âbla-iddina,  , proper name, meaning "Bel has given a son," 11 : 13.

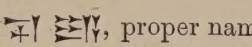
Bêl-âḫâ-ittannu,  , proper name, meaning "Bel has given a brother," 12 : 15.

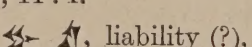
Bêl-êṭir,  , proper name, meaning "Bêl protects," 12 : 15, 20.

Bêl-bulliṭ-su,  , proper name, meaning "Bel, give him life," 12 : 5, 7.

Bêl-rê'i-šunu,  , proper name, meaning "Bel is their pastor," 12 : 19.

Basîa,  , proper name, 12 : 10.

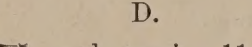
bar,  , half, 11 : 1.

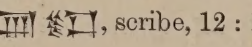
but (butu)  , liability (?), 11 : 8, 9; see page 40.

G.

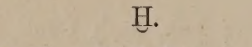
ginû, temple-due (see *nišur-ginê*, keeper of the dues, temple-treasurer).

D.

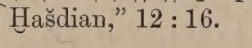
dullu,  , work, service, 11 : 2, 7, 9.

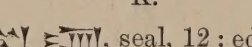
dupšarru,  , scribe, 12 : 19 (lit. "tablet-writer").

Ḫ.

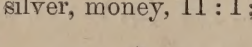
Ḫašdâa,  , proper name, meaning "The Ḫašdian," 12 : 16.

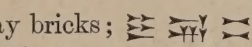
K.

Kunukku,  , seal, 12 : edge.

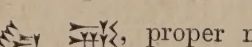
kaspu,  , silver, money, 11 : 1; 12 : 1.

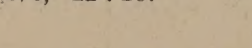
L.

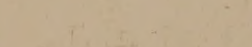
labānu, to lay bricks;  , i-lab-bi-in-nu, 11 : 6, present or fut. Kal.

Lubluṭ,  , proper name, meaning "Let me live," 12 : 18.

M.

mukinnu,  , witnesses, 11 : 11; 12 : 10.

Meme,  , name of a goddess, probably Bau or Gula, goddess of healing. (See Balaṭ-su-Meme.)

mimmu, anything, everything, property; accusative form (apparently used as a nominative),  , mimma, 12 : 6; probable pronunciation also of , 11 : 1. (See the note to this passage.)

mana, , maneh, mina (60 shekels), 11 : 1; 12 : 1.

Mandidi (Mansasa ?), , proper name, meaning "the Proctor" (or "the Herald" ?), 12 : 16.

Miṣirâa, , proper name, meaning "The Egyptian," 11 : 16.

mâru, , son, 11 : 12; 12 : 2, 3, &c., &c.

Marduk-bêl-napšāti, , proper name, meaning "Merodach, lord of life," 12 : 2.

Marduk-naṣir, , proper name, meaning "Merodach protects," 11 : 17; , 12 : 12.

Marduk-rêmanni, , proper name, meaning "Merodach, be gracious to me," 12 : 3, 6, 8.

Marduk-šum-iddina, , proper name, meaning "Merodach has given a name," 12 : 12.

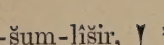
marḫaṣu, , trustworthiness, 11 : 8 (*raḫāṣu*).

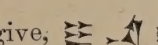
N.

Nabû-âbla-iddina, , name, meaning "Nebo has given a son," 12 : 17.

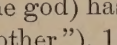
Nabû-na'id, , Nabonidus, king of Babylon, 11 : 20.

Nabû-šum-ukîn, , proper name, meaning "Nebo has established the name," 12 : 10.

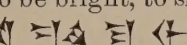
Nabû-šum-lîšir,  , proper name, meaning "May Nebo direct the name," 11 : 11.

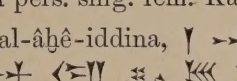
nadānu, to give,  , i-na-ad-di-in, he will give, 12 : 6.

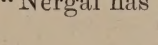
Nadin-aḫi, , proper name, meaning "he (the god) has given a brother" ("is giver of a brother"), 12 : edge.

Nidintu^{m},  , proper name, meaning "gift," 12 : 13.

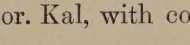
nig-ga, the probable Akkadian pronunciation of , property, 11 : 1 (see the note on p. 39).

namāru, to be bright, to shine; hence, to appear,  , ta-na-am-ma-ar, 3rd pers. sing. fem. Kal; 12 : 9.

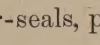
Nergal-aḫê-iddina,  , proper name, meaning "Nergal has given brothers," 12 : 2, 4, 7.

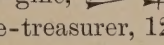
našû, to raise, take, take away,  , i-na-aš-ša-am-ma, 3rd pers. sing. aor. Kal, with copula *-ma* or *wa*, 12 : 5.

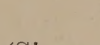
natānu, to give, Aorist *ittannu;* see the name Bêl-aḫâ-ittannu. *Mattatum* (see Sir H. Peek's cylinder-seals, p. 8) is from the same root.

nišur-ginê,  , temple-treasurer, 12 : 4, 18.

S.

Simannu (Siwannu), Sivan;  , âraḫ Siwanni, the month Sivan, 11 : 19.

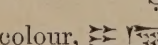
Sin-îlu,  , proper name, meaning "Sin (the Moongod) is god, 12, 15."

Sippar,  , the city Sipar, identified with Sepharvaim, 11 : 18; 12 : 20; , 12 : edge.

P.

put (or putu), see *but*.

Ṣ.

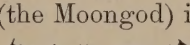
ṣarābu, to colour,  , i-ṣar-rab-bi (for i-ṣar-ra-pi), pres. or fut. Kal, 11 : 6.

R.

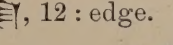
rê'u, shepherd (see the name Bêl-rê'i-šunu).

raḫāṣu, to trust (see marḫaṣu).

rêmu, to be gracious, see the name Marduk-rêmanni.

Rêmut-bêl-îli,  , proper name, meaning "The grace of the lord of the god(s)," 12 : 19.

rašû, to have, grant. Hence

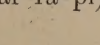
rašûtu,  , possession, grant, 12 : 2, 6.

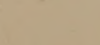
Š.

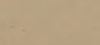
ša, , of, 11 : 2, &c., &c.; 12 : 1, 2, &c., &c.

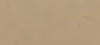
šî, , ši-i, fem. dem. pronoun, "that," 12 : 9.

šuati^{m}, šuwati^{m}, probable reading instead of šumāti^{m}, which see, and compare p. 45.

Šabinâšišu,  , proper name, from the name of an office, 12 : 10.

šaku,  , governor, captain, 11 : 5.

Šakin-šumi,  , proper name, meaning "He (the god) makes a name," 11 : 17.

šalaššerit, probable reading of  , thirteen, 11 : 1.

šelašâa-îrbit, probable reading of , 34th, 12 : 21.

Šamaš, , the Sungod, 11 : 1, 13, &c.; 12 : 3 (see also the names beginning with this word).

Šamaš-aḫâ-iddina, , name, meaning "Samas has given a brother," 11 : 3.

šumāti^{m}, , plu. of *šumu*, "name," or šuwāti^{m}, demonstr. pronoun "this," 12 : 9 (see the note on this word, p. 45).

šanî, second, , 11 : 9; , 12 : 1.

šiḳlu, , shekel, 11 : 1.

šarru, , king, 11 : 2, &c.; 12 : 21.

šiššišerit, possible reading of , sixteenth, 11 : 19.

T.

Tišritum, Tisri, , âraḫ Tišriti, the month Tisri, 12 : 1.

ADDITIONS AND CORRECTIONS.

Page viii (Babylonian Numerals). Read *êšrâ-êštin* instead of *šêrâ-êštin* as the probable pronunciation of the number 21, and instead of in the number 342.

Pages 3–5. An alternative rendering of the character (lines 4 and 10 of the text of no. 2) is "length" (probable pronunciation *šiddu**). If this be the right rendering here, , SAK-KI, probably means "width." This would change the translation of lines 4–5 and 9–11 into "2 pieces of 12 (cubits) long (and) 4 cubits wide" (*šanê kîpānu ša* [*šanêšram*] *šiddi, arba' ammat sakki*) and "one piece 12 cubits long and 4 cubits wide (*êšten kîpi* [*šanêšru*] *ammat siddi û arba' ammat sakki*) respectively. The character in lines 5, 10, and 11 would then stand for "cubit," and would not be the phonetic complement of (*arba'*, "four," and *ribû*, "fourth"). My former translation of as "loom," rests upon the compound groups , "loom," and , "weaver." The alternative reading here proposed, however, is the more probable. On the other hand, the group , on a tablet dated in the 17th year of Nabonidus, now in the possession of Miss Bruce, of New York, certainly seems to mean "looms."

For an alternative translation of *but našu* (no. 2, line 9), see page 40.

Instead of *A-gar-a âbil* (no. 2, line 16), read *Ugar-a-a*, and instead of "Ugarâ, son of Ittu-Marduk," read "Ugarâa, Ittu-Marduk." *Ugarâa* means "he of the field," so that the note to this line on page 5 should be changed accordingly.

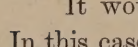
For additional remarks on *nigga* (page 4, note to line 2) see page 39. Upon the word *Mammon* see Kautch, *Grammatik der Biblisch-Aramäischen*, page 10 (under *μαμωνᾶ* †), and the additional note to it on page 173. Whether the reading of   as *mimmu* be the right one or not, it does not affect the etymology proposed for *Mammon*—which, by the way, is not an "Assyrian" or "Babylonian" etymology, but only a Chaldean one. *Mammani* or *memmeni* both come, probably (at least with regard to the first component part), from a root מאן—see the note on page 38.

Page 7, line 12. The word *rîḫi* seems to be a synonym of *rîḫtu*, "amount," "balance." (See no. 10, line 10.)

* See W.A.I. V, pl. 20, lines 46 and 47 (in each case, however, the text is incorrect, having been printed instead of).

† The nominative (generally given as *μαμωνᾶς* or *μαμωνας*) does not occur.

In line 17 of the transcription, read *maḫru-tu* instead of *ši-pir*, as the transcription of , and translate "besides the 31 former bulls, and 5 bulls." I am now inclined rather to regard *êlat* as an adverb, meaning "besides," than as a noun. The notes to this line on page 9 are to be corrected in accordance with this.

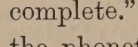
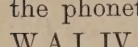
It would also be probably better to translate  *šîmu*, in the usual way, by "price." In this case the translation of lines 12–19 would have to be modified as follows:—"Altogether 218 bulls and 342 cows—total 560 animals—Šamaš-iriba, the head-herdsman, Ukîn-âbla son of Kudurru, (and) Bêli-šunu son of Zērûtu have collected in the mountains with the remainder which are with the shepherds. Besides the 31 former bulls, and 5 bulls, they have given the price of one of the oxen of Šamaš-iribā, the chief of the cattle," *iddinnu* being translated as plural instead of singular—a much better way of regarding it.

On page 13, line 4 of the cuneiform text, the last character should be .

In lines 2 and 5 of no. 6 (page 15), read *sat-tuk* instead of *mattuk*. The Akkadian etymology from *sa-dug* (without, however, change of *s* into *š*), given in note (*) on page 16 may be regarded as an extremely probable one.

On page 16, line 22, strike out the words: "which is the same as that of the foregoing text."

Page 18. Strike out the *a* in line 20 of the transcription, and read Itti-Nabû-balaṭu in line 6 of the translation.

It is probable that the character , generally read *napḫariš* (see the Index of words to Part I), when signifying "altogether," "total," ought to be read with a form of the root *gamāru*, "to complete." This suggestion is based upon the variant which gives  *mât Gamir* (with the phonetic complement , *ir*) for  *mât Ga-mir*, "the land of Gomer." (See W.A.I. IV, pl. 47[54], no. 3, lines 9 and 39.)

In the names *Šamaš-êdir*, *Nabû-êdir-napšāti*, &c., the second element (*êdir*) would probably be better transcribed *êṭir*, as in my earlier translations. (See "Babylonian Contract-Tablets and the Canon of Ptolemy" in the *Transactions of the Society of Biblical Archæology*, Vol. VI, page 492. Compare also the word in question in Prof. Fried. Delitzsch's *Assyrisches Wörterbuch*.)

The student is requested to make the needful corrections, as indicated above, in the Index of Words, and in the notes, striking out such words, forms, and explanations as are incorrect. Attention is called to the concluding paragraph of the Introduction.

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